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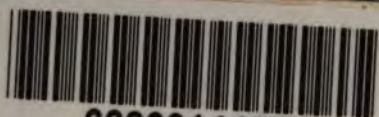
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HINTS
TO
YOUNG CLERGYMEN,
ON VARIOUS MATTERS
OF
FORM AND DUTY:

TO WHICH ARE PREFIXED,
HINTS FOR A SIMPLE COURSE OF STUDY
PREPARATORY AND SUBSEQUENT TO
TAKING HOLY ORDERS.

BY THE
INCUMBENT OF A COUNTRY PARISH.

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P R E F A C E.

TO SOME persons, the following Hints may appear trifling, whilst others will perhaps charge the Author with presumption in offering them. All he can say in his defence is, that the greater part of them have been given at various times, in answer to the inquiries of clergymen younger than himself; and the rest have been committed to paper, chiefly in consequence of witnessing, or hearing others remark upon, the inconvenience arising from the neglect of them.

He well remembers the time, when he should himself have been thankful for many of them; and, as his sole object in now printing them is *Usefulness*, he will feel grateful for any correc-

tions, or improvements, which the experience of others may enable them to suggest to him.

He hopes that no one will take offence at the seemingly dictatorial style in which the Hints are given, as he has adopted the imperative form merely for the sake of brevity.

Chartham Rectory, near Canterbury,

Dec. 1834.

P R E F A C E.

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HINTS

TO

YOUNG CLERGYMEN,

&c.

I. ANSWER TO INQUIRY AS TO A SIMPLE
COURSE OF STUDY PREPARATORY TO TAKING
HOLY ORDERS, WITH A FEW HINTS FOR
AFTER-STUDY.

I. KEEP up a general knowledge of the Old
and New Testaments, while at College, by read-
ing and hearing.

Purchase—The Family Bible (D'Oyly and
Mant's).

Mant's Common Prayer.

Cruden's Concordance.

Greek Testament.

Parkhurst's Greek and English Lexicon.

Tomline's Elements.

Paley's Evidences.

Watson's Apologies.

Leslie's short and easy Method with the
Deists.

Secker's Lectures.

Nelson on the Fasts and Feasts.

Bishop Newton on the Prophecies.

Grotius de Verit. R. C.

Butler's Analogy.

Before taking your degree, read the Four gospels in Greek; and, by Sunday reading, you may easily make yourself acquainted with the above-mentioned books. Use the *Family Bible* for reading and reference, and *Mant's Prayer Book*. Study *Tomline's Elements*, vol. i., for history, &c., of the Bible (Vol. ii. is on the Thirty-nine Articles).

Read *Paley's Evidences* (his *Natural Theology* I presume you have already studied), and *Leslie on Deism*. *Watson's Apologies* will guard you against hastily assenting to infidel objections. *Secker's Lectures* will give you a general view of Christian doctrines and duties; and *Nelson* will inform you on the festivals, &c. of the Church. *Grotius* will prepare you for the latinity of theology. Read *Bishop Newton on the Prophecies*, omitting those on the Revelations; and, if you have time, *Butler's Analogy*.

Read also, occasionally, good sermons¹.

¹ I do not recommend the study of these books to those only who are afterwards to offer themselves as candidates for holy orders. Every Gentleman should consider it a part,

II. PREPARATION FOR DEACON'S ORDERS.

Presuming you have complied with the preceding suggestions before taking your degree of B.A., you should afterwards read the Bible regularly through, not stopping for every difficulty at first. Meantime, read the Four Gospels and Acts, in Greek, with *Elsley's Annotations*.

You will obtain sufficient general knowledge of Scripture chronology and geography, Jewish sects, &c., in the first instance, from the short Introduction to *Elsley's Annotations*, *Tomline's Elements*, and *Beausobre's Introduction*; or from *Horne's Introduction* to the Critical Study of the Scriptures.

Study the *Prayer Book* carefully through, in Mant's edition, attending to the *Rubric*, &c.

Read *Burnet on the Thirty-nine Articles*; (or, if you find this too much at first, read *Tomline*, vol. ii. again.) *Pearson on the Creed* (not paying particular attention to the notes and controversial matter the first time; only, then, mind you read *Burnet* and *Pearson* carefully afterwards.) *Newton on the Prophecies*, if not read before. *Butler's Analogy*, which requires

and an important part, of his employment, before taking his degree, to make himself acquainted with the history, evidences, and doctrines of his religion.

very careful study. *The Clergyman's Instructor*, especially Burnet's *Pastoral Care*, and Bishops Bull and Taylor's *Advice to the Clergy*, &c. *Archbishop Secker's Five Sermons against Popery*, (though, indeed, the works on the Thirty-nine Articles will inform you on these points.) *Sumner's Apostolical Preaching*. Read also some good *Sermons*, as those of Secker, Horne, and Barrow; and *devotional works*, as Jeremy Taylor's *Holy Living and Dying*, the *Whole Duty of Man*, Bishop Wilson's *Sacra Privata*, &c.; and study well *the Ordination Services*; and, for matters of form and business, preparatory to ordination, *Hodgson's Instructions to the Clergy*.

III. PREPARATION FOR PRIEST'S ORDERS.

Read the *Greek Testament*, especially the Epistles, with *Slade's Annotations*, and *Paley's Horæ Paulinæ*. *Macknight on the Epistles* will give you much information, and call your attention to their meaning by a new translation; which translation, however, will show you, at the same time, the general excellence and superiority of the authorized version.

You may as well now have *Griesbach's edition of the New Testament*; and *the Septuagint*; and *Schleusner's Lexicons to the Old and New Testaments*; also *Townsend's Arrangement of the Old*

and New Testaments in chronological order; and *Horne's Introduction*, of which read vols. i., iii., and iv.; vol. ii. may stand over a little, if you are pressed for time. *The Homilies*¹ and *Canons*. *Encheiridion Theologicum*, a very admirable collection of tracts, all deserving a careful reading. *Archbishop Secker's Charges*. *Dr. Nichols's Defence of the Church of England*, a valuable and useful work, containing much information in a very short compass.

If you have time for more reading, you may supply the deficiency of the preceding lists from the following one.

Some knowledge of Ecclesiastical History should be acquired, if possible.

¹ "It is not unusual to style these formularies, 'The Homilies of the Church of England.' This title is unsanctioned. The proper one is, 'Sermons or Homilies, appointed to be read in Churches in the time of Queen Elizabeth of famous memory.' The misnomer is by no means trivial in its consequences. The former title seems to recognise the Homilies as authoritative documents of our Church; the latter styles them, as they should be styled, Sermons to be read; not authorities to be alleged and deferred to."—(Bishop Jebb's *Practical Theology*, vol. ii.—See also Bethell on *Regeneration*, p. 128, notes. Archbishop Laurence, and note from Archdeacon Sharp on the Thirty-fifth Article, in *Mant's Common Prayer*.)

IV. A FEW HINTS FOR AFTER-STUDY.

The Scriptures—With Patrick, Lowth, and Whitby's Commentary, and the Septuagint Version, and Hammond on the New Testament.

Van Mildert's Bampton Lectures, on the Interpretation of Scripture.

Horne's Critical Introduction, and Davison's Discourses on Prophecy.

Poole's Synopsis, and Wolfii Curæ Philologica, &c.

The Prayer-book—With Shepherd, Wheatly, and Nichols.—(Wheatly, though popular, has some errors, which Shepherd corrects. Shepherd's is, however, an imperfect work. Nichols's is a learned and valuable book, though much encumbered with paraphrase.)

Nichols's Defence, &c.

Palmer's Origines Liturgicæ (a valuable work).

Waterland on the Athanasian Creed.

The Articles.—Burnet again, and Archbishop Laurence's Bampton Lectures (a very important work, which will satisfy you

that they are not Calvinistic, and inform you as to the theological language and opinions of the time when they were

written).

Sylloge Confessionum, &c.

For the Sacraments—Hooker's Ecclesiastical Polity, book v.

Archbishop Cranmer's Defence of the Doctrine of the Sacrament (republished by Todd, 1825).

Waterland on the Eucharist.

Bethell on Regeneration.

Wall's Infant Baptism.

For the Divinity of Christ and the Atonement.—

Waterland¹—Bull—Archbishop Magee, and works on the Creeds.

Against Schism and Dissent.—The London Cases—Law's Letters to Bishop Hoadley, in the Scholar Armed, vol. i.

The Fathers.—For some account of the early ones, see Archbishop Wake's translation

¹ Van Mildert's Life of Waterland, prefixed to his edition of his Works, contains an admirable summary of the contents of all his treatises, and deserves attentive study. The same may be said of Nelson's Life of Bishop Bull.

of the Apostolical Fathers, and Collinson's Bampton Lectures, 1813.
 Cave's Lives of the Fathers.
 Bishop Kaye's Justin Martyr, and Tertullian.
 Cave's Historia Literaria.
 Suiceri Thesaurus.

Ecclesiastical History.—Prideaux's Connexion.

Josephus, Eusebius¹, &c.

Mosheim's Ecclesiastical History (but be on your guard against his opinions on Church government. Cave and Archbishop Potter will set you right).

Soames's History of the Reformation.

Burnet, &c. Strype.

Criticism of the New Testament.

Horne's Introduction, vols. ii. and iii.

Bishop Marsh's Lectures.

Bishop Middleton on the Greek Article.

Commentators, as before, on the several places.

Ecclesiastical Antiquities.

Cave's Primitive Christianity and Ancient Church Government.

¹ There is an English translation of the History of Eusebius, Socrates, and Evagrius, &c. in one volume folio.

Archbishop Potter on Church Government.

Hooker's Ecclesiastical Polity.

Bingham's Ecclesiastical Antiquities.

Works on the Prayer-book.

Evidences, &c.

Van Mildert's Boyle Lectures.

Stillingfleet's Origines Sacræ.

Jenkin's Reasonableness of Christianity.

Lord Littelton on the Conversion of St. Paul.

Roman Catholic Church.—Jewel's Apology—
Works on the Articles.

Bishop Marsh's Comparative View.

Smith's Errors of the Church of Rome.

Blanco White's Evidence against Catholicism.

Sermons, &c.—Jeremy Taylor—Bull—Barrow
—Tillotson—Butler—Sherlock—South—
Archbishop Sharp—Horsley—Horne—
Secker.—Jeremy Taylor's Life of Christ—
Bishop Hall's Contemplations.

Add Southey's Life of Wesley, for history of Methodism.

Le Courayer, on the Validity of the English Ordinations.

Burn's Ecclesiastical Law.

Cove on the Revenues of the Church of England.

Many important *Law Reports* relating to Church matters, may be found in the Christian Remembrancer, (see a table of several, in Contents of vol. xiv. 1832,) and in the British Magazine.

I need hardly state, that, in the preceding list, I have had in view the wants only of the ordinary parish priest, not those of the man of leisure, or learned divine. I have ever been of opinion, that a few books well chosen go a great way in Divinity. Perhaps, those above-mentioned may suffice for all ordinary purposes, for general information. For the pursuit of any particular branch of Divinity, many works are of course required. Of such there is no lack; but it would be foreign to my present purpose to enter on the classification of them. Several useful lists may be found in the Christian Remembrancer for 1830; and much information on works in the different departments of Theology may be collected from Bp. Marsh's Lectures, and the Notes to Van Mildert's Boyle Lectures; also from Dr. Wotton's Thoughts on the Study of Divinity, reprinted at Oxford, with notes, in 1818,—and the references in Horne's Introduction, and the Appendix to vol. ii. of that work.

An extensive list of old writers, classed under *different heads*, and including some of all

sorts, may be found in Bp. Wilkins's Ecclesiastes.

See also the Prolegomena to Cave's *Historia Literaria*.

Allow me here to suggest a plan, which I have found useful in my own reading.

It is this—Take a large copy-book, and in it enter, under different heads arranged alphabetically, references to the places where you meet with information on the several subjects specified.

You will thus by degrees have a Key to your Library, and be enabled at once to turn to the right place for the information you may happen to want. I adopted the system myself, soon after I was ordained, in consequence of looking in vain one day in my study for a dissertation on the subject I was writing upon, which I knew I had met with not long before. A fortnight afterwards I laid my hand upon it accidentally ; but my Sermon had then been preached. I subjoin a specimen, taken from the book in question. It is under the letter C. and the word CREED.

CREED, APOSTLES'—*history of.*

Notes in Nichols, and Mant, on the Common Prayer.

Works on the Articles, and on the Catechism.

- Bingham's *Eccles. Antiquities*.
 Lord Chancellor King's History of the
 Creed,
 Suiceri Thesaurus, in v. *Συμβολον*.
 Waterland's Remarks on the Church Cate-
 chism; in answer to Dr. Clarke.
 [Vossius—Bull—Heylyn—Comber.]

CREED, APOSTLES'—*Exposition of.*

- Oxford Catechism—Beveridge's Thesau-
 rus, I. (by texts).
 Archbishop Secker's Lectures—Hammond's
 Practical Catechism.
 Noelli Catechismus—Ogden's Sermons.
 Barrow, vol. i.; and more at length in vol.
 ii. (folio edition).
 Bishop Pearson—Fiddes's Divinity, vol. i.
 (Fiddes was assisted by Waterland).

CREED, NICENE.

- Wheatly's L. Moyer Lectures.
 Bingham—Suiceri Thesaurus.
 Expositions of the Common Prayer.
 Bulli Opera. (See "CHRIST," and
 "TRINITY").

CREED, ATHANASIAN.

- Notes in Mant's Prayer-book.

Waterland's *Critical History of*, or the same abridged, in Wheatly's *L. Moyer Lectures*.—Hooker, book v.

See a Sermon in Archbishop Laurence's *Tracts*, and Marsh's *Comparative View*, ch. 9. See also Burnet and Tomline on the 8th Article.

For some other Ancient Creeds, see Welchman and Tomline on Article 8.

Bingham's *Eccles. Antiquities*—Dawson's *Origo Legum*.

Shepherd on the Common Prayer, &c. &c.

Use and Necessity of Creeds.

Collinson's *Bampton Lectures*, (p. 130, &c.)

Waterland on the Athanasian Creed (p. 278), and Remarks on Dr. Clarke's Exposition of the Catechism.

Dawson's *Origo Legum*.

Archbishop Laurence's Sermon on Acts xv. 2, &c.

In furtherance of this plan, you will find it useful to have a Bible, or at any rate a New Testament, *interleaved*, in which you may note (with pencil at first) references to Sermons, or remarkable expositions of particular texts, which you may meet with in your reading from time to time, and which cannot so well be referred to under any general head in your copy-book.

References to places where you find strictures on the character and writings of particular Authors may be entered in the copy-book, under the names of the Authors.—Thus, for example,

LOCKE.—*Errors of his Theology*.—See Review of Lord King's Life of him, in the British Critic, &c. July, 1830.

WARBURTON.—See Quarterly Review, No. 4, and No. 14, and Magee on the Atonement.

HEYLYN, PETER.—*His Work on the Sabbath shown to be of no authority*.—See Appendix to James's four Sermons, 1830.

GROTIUS.—*Not to be trusted in the interpretation of Prophecies relating to the Messiah*.—See Index to Magee on the Atonement—Warburton D. Legation, Book vi. 6.

One more suggestion I may be allowed to make, which is, that, when, in your reading, you meet with any thing bearing directly upon any *Sermon* you may have written, you should at once make a reference to the place on the blank leaf of the Sermon; so that you may avail yourself of it afterwards, when you revise the Sermon. And, that you may readily refer to your Sermons, I would recommend you to number them, and keep them according to their numbers.—Also, to enter in a copy-book, in columns, the number of the Sermons, the text, and subject, and on the opposite page, when and *where preached*. By means of this, you can at

at any moment see all that you want to know about a Sermon, and be able at once to lay your hand upon it. These may appear trifling matters; but I hold it to be of great importance to the young Divine especially, to be able to refer to and correct a Sermon at once, by the aid of such suggestions, as he may meet with in his reading. And it will be better for him to do this, than to be always preaching new Sermons; provided, of course, that he always has some writing in hand, to keep himself in practice; and that he does not bring round the same Sermons at too short intervals. What the interval should be, must depend upon circumstances. In a country parish, I would say, *three years*, as a general rule, with exceptions for particular discourses or occasions. In towns, where the congregation is of a different order, perhaps four or five years, at least, if it be in the same service of the day; morning service, for instance.

With respect to the *length* of Sermons, it is a question on which I cannot presume to dictate to my Brethren. I will only say, *Avoid extremes*, and remember, that the common people are as much disappointed, if a Sermon be very short, as the higher orders are, if it be very long. They imagine that you are saving yourself trouble and exertion. Besides, many of them come from far to attend Church; and they take some time to settle themselves, and fix

their attention on what you are saying. You will find generally, that you have been preaching some minutes, before they fairly go along with you. Still, however, you must bear in mind, that our Church Service is long, independently of the Sermon. And with us, the reading of the Scripture in the Church is a part of our Liturgy, and the public reading of Holy Writ is a kind of preaching; so that the Sermon is not everything, as with the Dissenters.—(See on this point, Hooker's Eccles. Polity, Book V., section 19, &c.)

My own rule, as to the length of my Sermons, is to keep as near as may be, on ordinary occasions, to twenty-five minutes; that is to say, never to be less than twenty minutes, and not very often to exceed the half hour. It requires, however, some little experience in the composition and arrangement of Sermons, to bring them generally within due limits. It may therefore be a help to you, to ask some friend to notice for you the length of your Sermons, when you first preach them; and if you note this upon them, it will be a hint to you to extend or retrench them, as may be, when you afterwards revise them. Remember, that you must be more slow in your delivery in a country Church, than when addressing a more highly educated congregation.

HINTS

RELATING CHIEFLY TO THE

MINISTRATION OF DIVINE SERVICE.

ORDINARY SERVICE.

AMONG the rules written down by Bishop Middleton, on his voyage to Calcutta, are the following:—"Attend to forms. Maintain dignity, without the appearance of pride. Manner is something with every body, and every thing with some."

Bear these in mind; remembering, that many persons will form their estimate of the importance of the services, in which you officiate (and not merely of *your* sense of their importance), by your manner, and deportment, and attention to little matters of form and propriety, which you yourself may unfortunately have learned to disregard.

Every thing connected with the administration of Divine Service is of *some* importance.

First, then, in regard to *dress*, do not appear slovenly in the church.

Wear as clean a surplice as you can. Wear your *hood* over it. This is ordered by the 58th canon, and shows that you have proceeded in the regular course of a university¹.

When you are robed, remember, many eyes are upon you. Do not, therefore, walk up to the desk irreverently or affectedly, but as becomes a man about to perform a solemn service.

It would be well always to repeat to yourself some *real prayer*, when you get into the desk or pulpit, not only as a proper act of devotion in itself, but as a guard against a hasty and irreverent manner, when you ought at least to appear to be addressing your Maker.

Do not begin the Service, or proceed from one part of it to another, hastily or carelessly; but let the congregation see, that you consider yourself engaged in a solemn duty, and wish *them* to regard it as such.

¹ On the subject of "*Ecclesiastical Vestures*," see the Appendix to Palmer's "*Origines Liturgicæ*."

As to the *gown* worn in the pulpit, strictly speaking, the full-sleeved gown is the Clergyman's proper dress; as the Master or Bachelor of Arts' gown may be worn by a *layman*, who has taken those degrees. Custom, however, allows the use of either. The cassock is seldom used in country churches, as it belongs to full dress. I cannot, however, but remark upon the indecency of the *very* shabby gowns, hoods, and scarfs, often worn by the clergy. Nothing is more frequently or severely animadverted on by the Laity. The cost of such things is the common excuse; but, surely, *some* respect is due to the *House of God*, and the congregation assembled therein.

Do not be above seeming to take pains in reading the Service. Think *Whom* you are addressing, and try really to pray the prayers, as becomes the guide of the devotions of others.

Be careful not to be looking about, or leaning your head on your arm, or betraying symptoms of indifference to what you are about. Such things never escape the notice of the congregation.

Study well the sense and meaning of all parts of the Service, and read accordingly. There is much more that needs such study, than you may at first be aware of.

Look also to the *Rubric* for directions, and keep to it, as far as may be, in every thing.

For information on the Rubric, consult the Commentaries (Nichols, Shepherd, Wheatly, Mant) on the Prayer-book; Palmer's *Origines Liturgicæ*; L'Estrange's *Alliance of Divine Offices*; and see Dr. Collis's *Observations* (1737), reprinted in the *Christian Remembrancer*, Nov. 1829, to June 1830.

To these works let me refer you, on the question so frequently asked, as to the choice of Lessons, when a Saints'-day falls on a Sunday. The Church does not seem to have decided it. If, therefore, you have a discretionary power, it may, in some cases, be allowable to be guided by the character of the Lessons, or the relative importance of the days. Thus, I would not sacrifice the fine Service for Advent Sunday for that for St. Andrew's day, should they happen to coincide.—(See Mant's note from Sharp, p. xxx.; and Collis, in *Christian Remembrancer*, Dec. 1829, p. 755.) Some take this general rule—"An ordinary Sunday gives way to a Holiday; all Saints' days to one of our Lord's Festivals; and a less Festival to a greater."

If you are in deacon's orders only, remember you are not to read the Absolution, or consecrate the Elements in the Eucharist. Omit the Absolution simply, and pass on to the Lord's Prayer. The Rubric gives you no authority to introduce any other form in place of the Absolution.

Give out the day of the month, and the number of the Psalm, distinctly; and wait a reasonable time for people to find the place in their own books, before you begin to read.

Observe the same rule with respect to the *Lessons*, and let the congregation be quietly seated before you announce the chapter, *which* the Rubric directs you to do by saying, "Here beginneth such a chapter," &c.

Take care to learn the *order* of the several books of the Old and New Testaments, and of the contents of the Prayer-book, by heart. Nothing is more unbecoming than to see a clergyman turning the leaves backwards and forwards, to find the lessons and collects, as if the books were strange to him.

Always read the *Lessons* before you go to church, that you may read them there "with understanding" and correctness. And prepare yourself, so that you may not be at a loss, should any one ask you the meaning of any passage in them afterwards. This method will also *save you from difficulty*, in regard to *proper*

~~names~~, and the few passages which are commonly omitted.

As to the *quantity* of proper names, read correctly, where you can do so safely; *i. e.* where the words have not been naturalized amongst us in false quantity; but never affect singularity, or strive to show your scholarship, at the expense of astounding your hearers. For instance, I would read Thessalonica and Eubulus (it is unpardonable to do otherwise); but I would *not* read Samaria, Debora, or or Jeroboam.

As to omitting some clauses for decency's sake, I know of few requiring to be omitted. (Perhaps, in the Sunday lessons, only some clauses in 1 Kings xxi. 21; 2 Kings ix. 8; and xviii. 27; Ezekiel xviii. 6; Isaiah xxx. 22.) And here I would simply omit the clause, *not* explain it by a periphrasis, or stop, as if considering about it.

Never alter the Bible (except as aforesaid), or the Prayer-book, by reading "*who*" for "*which*," or inserting or omitting words. Remember, others are following you in their own books.

Never try to lay a stress upon words or syllables where no antithesis was intended. Do not read, for instance, as many do, in the general Thanksgiving, "we bless thee for our *creation*, *preservation*," (as though the next clause were, "and all other *ations*," as I once heard it observed); or *give* and *forgive*, in the Lord's Prayer.

I would also avoid the antithesis so common in the prayer before sermon—"in whose *perfect* form of words we conclude our *imperfect* addresses to the throne of grace." Perhaps it is best to use a simple collect from the Liturgy; and, if any thing is added to connect it with the Lord's Prayer, with which we are always to conclude, (see Canon 55) to say, after the words "through Jesus Christ our Saviour," "who hath taught us thus to pray," or, "in whose name and words we further pray," &c.

Do not, unless infirm, sit down in the pulpit, while the congregation are standing up to sing the Psalm. Let them afterwards be quiet, before you give out your text; and be sure always to give out the *text itself* twice, as well as the place whence it is taken. This is of importance to very many.

Never give the Doxology at the end of your sermon hastily, or carelessly, or inaudibly, as if the ascribing glory to God was in your eyes a matter of mere form, or of less importance than your sermon. And do not leave the pulpit hastily and irreverently, or be seen talking about indifferent matters immediately after in the church. The impropriety of such things strikes all; and I have reason to know, that want of attention in such matters has driven many in disgust from the church.

A FEW HINTS ON THE OCCASIONAL SERVICES.

I. THE COMMUNION SERVICE.

When you go to the Communion table, go to the *north* end of the table; that is, if the church stands east and west; if otherwise, take the end corresponding to it, *i. e.* that to your left-hand when advancing to the table.

Read the Lord's Prayer and Collect, standing, and looking southward. Then turn to the congregation, to rehearse the Commandments; after which, read the Collect for the King, and that of the day, "*standing as before,*" *i. e.* at the table, looking southward. Then turn again towards the people, to read the Epistle, Gospel, and Nicene Creed.

In giving out the Epistle, the words, "the portion of Scripture appointed for the Epistle," should only be used when it is *not* taken from the Epistles, but from some other part of the Scripture; as on Whit-Sunday, and the 25th Sunday after Trinity. The "Glory be to thee, O Lord," before the Gospel, though not authorized by our present rubric, is retained in Cathedral and most other churches, having been ordered in the first book of Edw. VI. and also used in the ancient church.

After concluding the Gospel, you proceed at once, without notice, to the Nicene Creed; in reading which, remember, that the clause, "by whom all things were made," refers to *the Son*, not to the Father, with whom the Son is just before declared to be "of one substance." It is very commonly read improperly. This may serve to corroborate my former remark, that there is more requiring study and attention in the Service, than you may at first be aware of.

The Prayer for the Church Militant is to be read standing.

Of the sentences in the Offertory, those from the 6th to the 8th inclusive, and the 10th, seem to have reference to offerings formerly made for the use of the *Clergy*, and are, therefore, usually omitted. Some persons would also omit the word "*oblations*," and read "*alms*" only, in the Prayer for the Church Militant, at the time of the celebration of the Communion. Perhaps, however, the "*oblations*" may *here* mean the "*creatures of bread and wine*" presented to God on his table, in commemoration of the real offering and sacrifice of Christ.—(See Waterland on the Eucharist, L'Estrange's Alliance, and Palmer's Origines Liturgicæ.)

In the course of this Service, the minister kneels only *three* times, viz. at the "General Confession;" at the Prayer, "We do not presume;" and when he receives the Communion himself.

In the distribution of the Elements, much time may be saved by presenting the bread and cup severally, to each individual communicant, at the words "take and eat this," "drink this," and not waiting first to finish the sentences.

If two clergymen are officiating, do not follow with the cup, till the other has distributed the bread to at least *four* persons. Observe this, both for the convenience of the receivers, and to avoid confusion of voices and sentences.

The Church has not precisely determined what number of times the Sacrament of the Lord's Supper should be administered in parish churches in the year. The Rubric, at the end of the Communion Service, enjoins, that "every parishioner shall communicate at the least three times in the year, of which Easter to be one." And the 21st Canon accordingly directs, that "the Holy Communion shall be ministered in every parish church and chapel so often, and at such times, as every parishioner may communicate at the least thrice in the year, whereof the feast of Easter to be one." By Canon 23, all students in Colleges are required to receive the Communion *four* times in the year, at the least. And, by Canon 24, the same is required of all the members of Cathedral foundations. And the Rubric would have the Holy Communion administered *every* Sunday, in Cathedrals and Collegiate Churches and Colleges, "where there

are many priests and deacons, except they have a reasonable cause to the contrary."

Put the money collected at the Sacrament into a bag by itself, and keep account of the distribution of it in a book. This will enable you to meet any question which may be raised, as to the manner in which it has been appropriated, and make you more careful in selecting proper objects to receive it. Some clergymen reserve it chiefly for the *Sick*; and, in many instances, this may be a good rule; but you must use your discretion, according to the amount collected, and the circumstances of your parish.

Keep the Sacrament Plate in your own house, for security; do not leave it in the church, as a temptation to sacrilege; and see that it be kept clean.

II. THE BAPTISMAL SERVICES.

Strictly speaking, Public Baptism should be administered only on Sundays or holidays, after the second lesson at morning or evening service. But, since, in towns and places where there are two sermons, it is necessary to depart from this rule (for you would lose your congregation were you to keep to it, at least where Baptisms are frequent), I do not see that you can consistently refuse to baptize children in the church at *other times* (on a week-day, for instance), though it is

of course, desirable to keep to the rubric, or a fixed rule, as far as may be. I speak only of the exception, which, it appears to me, must be allowed, as we cannot ourselves keep close to our rule. And, where we can do it, some regard must be paid to the wishes and convenience of the parties concerned.

When the parties come to the font, ascertain the sex of the child before you begin the service, and also what name is to be given to it. This will prevent confusion and difficulty afterwards, should the name be given at the time of publicly naming the child (as is often the case) in an unintelligible manner. You will also find it convenient to know the form of words, to be said when you have the child in your arms, by heart—"We receive this child into the congregation of Christ's flock," &c.)—as you cannot very well hold the book with the child, or sometimes place it so as to read from it at the time.

In this Service, the minister is not to kneel, with the Lord's Prayer and Collect following, after the child is baptized, which are directed to be said "all kneeling."

Intimate beforehand to the sponsors, your wish that they should make the answers in the Service, prompting them, at the time, yourself, if necessary, as they may not be able to read. But if you find, that they have not been accustomed to do so, or that the clerk only has

made the answers, or perhaps no one, do not hastily and inconsiderately appear angry, or refuse to proceed with the Service. Where bad customs have prevailed, they must be corrected mildly, and by degrees.

By Canon 29, parents should not be admitted as sponsors for their own children; nor, indeed, any persons to be sponsors at all, who have not received the holy Communion. You will, however, find it almost impossible to keep to the latter requisition; and, in some cases, you cannot strictly adhere to the former.

Should a child be brought to you, having been baptized (half-baptized, or named, the parents will call it) by a dissenting minister, do not *re-baptize* it, but institute inquiry into the case, if there be any doubt; and, should it prove that the child has been so baptized, "with water, in the name of the Father, and of the Son, and of the Holy Ghost," it may be received into the Church, but not re-baptized or registered. Should doubt exist, use the hypothetical form, as ordered in the Prayer-book; but, in this case, you must register the baptism.

It is desirable to break through the custom of baptizing infants at home, as far as possible. Do not, however, be too harsh or peremptory in your refusal to accede to the wishes of parents. You should have regard to the health of the *mother*, as well as of the child; and I have met

with cases (especially where there have been twins) where the recovery of the mother would have been retarded by anxiety lest her infants should die unbaptized. When you do name a child at home, be sure to remind the parents of the obligation to bring it afterwards to be received into the Church, and remember to register the Baptism at once. The register is of "*Baptisms*," not of receivings into the Church.

If you are particular, as you ought to be, in admonishing *others* to bring their children to church to be christened, except in cases of illness, do not be above bringing your own children into the church, even in the Service after the second lesson; if you still keep up that custom in the parish.

Cases of *adult Baptism* occur but rarely. Take care, however, to make yourself well acquainted with the service for it, and with the points of difference between it and the other Services; as they involve important points of doctrine. (See Article 10, No. 30, of the Quarterly Review.)

THE MARRIAGE SERVICE.

As the law now stands, you may require seven days' notice, at the least, before you publish the banns; or, I presume, you may dispense

with it, if you are satisfied as to the residence and condition of the parties.

Keep to the law, in publishing the banns, not from loose papers, as formerly, but from the book; and be careful in entering them in it; keeping the original paper given to you, till after the marriage, as proof that you have copied the names correctly into the book, should difficulty or dispute arise.

If the parties are not married within three months after the last publication of the banns, they must be asked again. (See the Act, 4th of Geo. IV. c. 76, 18th July, 1823, which repeals preceding Acts.)

If both the parties do not reside in your parish, be sure to ask for the certificate of the publication of the banns in the parish where the other party resides, before you proceed to solemnize the marriage.

At the time of marriage, see that the parties are properly placed, the man on the right hand of the woman, and that they answer to their names, as in the banns or licence, or you may go very near, sometimes, to marrying the wrong persons. Be prepared for the greatest degree of ignorance and levity. Meet the former, by prompting the parties slowly, and with few words at a time, to what they are to say; and reprove the latter mildly, but firmly, as occasion offers.

In some places, it is customary to omit some clauses or portions of the Marriage Service. It is hard to say what is right under such circumstances. The rule should be, to keep to the book as far as we can; but, as the omissions usually made here do not, as in the Baptismal office, compromise points of doctrine, perhaps the matter must be left to the discretion of the minister, according to circumstances, and the custom of the place. Let him, therefore, ascertain these beforehand, especially if officiating at a strange church.

In case of a marriage by *licence*, take care to ask for, and have, the licence, *before* you marry the parties. It is your only warrant for marrying them; and you would not in any wise stand excused for having married them without it, by pleading an assurance made to you, that the licence had been obtained, when it was your business actually to see it. The licence may as well be deposited in the register-chest, if you marry the parties in your own church. If otherwise, you may keep it. It is your authority for having performed the ceremony.

In the Marriage Service the minister does not kneel at all.

A *certificate* of a Marriage-register must be on a stamp. You are not authorized to grant it without. If, therefore, you furnish a copy,

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CHURCHING OF WOMEN.

In regard to the Churching of Women, after child-birth, it is a common custom to refuse it to those who are unmarried, and generally acquiesced in. I do not know, however, that you are at liberty to refuse to church any woman, if called upon to do it. It is a thanksgiving "after child-birth," and no limitation expressed as to the character of the person wishing to return thanks.

The minister is to stand during the whole of this Service; and the Psalm is to be read by *him* alone, not alternately with the clerk, as is often done.

In country churches, this Service is usually introduced just before the General Thanksgiving. It does not, however, appear to be necessary to connect it with that Thanksgiving, by introducing the clause printed in italics ("*particularly to her, who desires now to offer up her praises and thanksgivings for thy late mercies vouchsafed unto her,*") as the Service is a distinct and perfect one itself, and the clause in question is directed to be said for those who, having been prayed for, desire to return thanks.

¹ On the subject of *Dissenters' Marriages*, see the *British Critic*, and *Quarterly Theological Review*, April, 1828, on *Morgan's work*.

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Lay Baptism is legally valid. (See Sir J. Nicholl's judgment, Dec. 1809¹.) Therefore, you are not at liberty to refuse Christian Burial to a child, or person, unless clearly not baptized at all. If you find it has been baptized by a layman or dissenter, bury it without making a disturbance.

In the case of persons dying of infectious disorders, you may refuse to carry a body into the church², and *should* do so, unless it be in a leaden coffin.

In ordinary cases, on leaving the church, and proceeding to the grave, it is customary to wait till they remove the body from the bier, and place it by the side of the grave, before proceeding with the Service, although the Rubric directs you to read "while the corpse is made ready to be laid in the earth." After having finished the portion then to be read, wait for the body to be

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The Psalm or Psalms in this Service (for the first only is usually read for young and middle-aged persons, and the last for older ones), are to be read by the minister and clerk alternately. The whole Service is to be performed standing.

If you officiate in a strange place, ascertain the customs of the place, in regard to the burial, from the clerk, beforehand. And, in all cases, make fair allowance for a little delay on the part of the attendants, and avoid keeping them waiting with the corpse.

A certificate of being buried in woollen is not now required, as formerly.

VISITATION OF THE SICK.

In the use of the several portions of the Service, much must be left to the discretion of the minister. It is all excellent; and, if you take in your pocket a small Prayer-book, and not merely a Book of Offices, you will always be able to find something in the Psalms, Epistles, or Gospels, suited to the occasion, whatever it be. But have regard to the state of the sick person,

and do not make your visitation irksome or tedious to him. The only thing in this office, which can present any difficulty, is the "Absolution;" but, as this is to be used only under very particular circumstances, a young and inexperienced clergyman will do well to leave it alone. It cannot be expected that I should here enter upon the consideration of it. The expositions of the Common Prayer will inform you sufficiently upon it; and you will find a treatise upon Absolution, at the end of Shepherd's work.

OFFICIATING IN STRANGE CHURCHES.

Having now come to the end of my Hints on the Ordinary and Occasional Services, allow me to add, that, should you have, at any time, to officiate in a strange church, it is desirable for you to ascertain beforehand the customs of the place; as, for instance—when they sing; whether the Communion Service be read from the desk or altar; at what time Communicants come up to the altar-rails; when and where Baptisms and Churchings are solemnized, &c. Be careful, too, to make the proper entries in the registers, if you have access to them; or, otherwise, to certify to the minister what you have done. In the pulpit, you may often render im-

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portant service to your friend, by seconding his exhortations on the observance of the Sabbath, or of the Holy Communion, availing yourself of the attention usually given to a strange preacher. But, be careful to avoid controverted subjects, or saying any thing which may give offence to the congregation, as the blame of it will often fall on the regular minister.

THE Music introduced in the course of Divine Service is under the control of the Minister, he being responsible to the Ordinary for the decent celebration of public worship. In the exercise of your just authority, however, be not capricious or vexatious, or you will bring trouble on yourself, and drive many from the Church. Be cautious of innovation, and especially avoid *hasty* alterations of the system you find established.

If an organ be placed in your Church, though without a faculty, it becomes at once the property of the parish, and may not be removed (unless under a special previous stipulation for the purpose) but by a faculty. Nor can it, in such case, be made chargeable to the parish. But, whether placed there with or without a faculty, and whether supported by Church-rate or voluntary subscription, the *use* made of it is under the control of the Incumbent.

The same argument applies to *Singers*, who are not at liberty to go and practise in the Church, without his permission.

Do not introduce voluntaries, new tunes, chants, or responses, without consulting the feeling of your congregation, and the probability of their being well executed. And be very cautious of departing from the authorized versions of the Psalms, to introduce Hymns. The latter may be very good; but, when once you open the door, there is no security against abuses. Much that is questionable in doctrine, and unbecoming in expression, is to be found in unauthorized Hymns. (See on the authorized Old and New Versions, the Appendix to Bishop Marsh's Primary Charge at Peterborough, 1820; and on the subject of Psalmody and Church Music, Hooker, Book V. 38. See also Quarterly Review, No. 75; and British Critic, No. 19, July, 1831, p. 120.)

Be careful not to show disrespect to this part of the Service, as though you had no concern in it, by sitting down in the desk or pulpit, when the congregation stand up to praise God.

REGISTERS.

Look to the Registers belonging to your parish, ascertain what they are, at what period they begin, whether they are entire, &c. and take account of them. This will both save you trouble in

referring to them, and satisfy your successor, that you leave them as perfect as you found them. If there are gaps in them, you will probably find them supplied in copies furnished from time to time to the Registry of the Diocese or Archdeaconry. You may, at all events, as well ascertain the fact, that you may be able to refer applicants for extracts to the Registry, if the originals are defective.

Always be careful in making entries yourself in the registers. They are things of great importance. Take care also to have correct copies of them made every year, as the Act directs. You will obtain the parchments at the Registry, which will be paid for by the churchwardens at the visitation, when they deliver in the copies, which must be signed by *you and them*.

Remember, *you* are *custos* of them, and should never suffer any persons to inspect or meddle with them, but in your presence. Some persons erroneously imagine that they are under the joint custody of the minister and churchwardens, relying on Canon 70, and Burns' Ecclesiastical Law, under the word "Register;" but by the Act of 1812, they are placed in the custody of the Minister, and appointed to be kept in a well-painted iron chest, either in *his* house (if in the parish), or in the church. Every person, however, is entitled to

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see that the entries concerning himself or his children are properly made.

FEES.

As to fees, they are determined by custom. As you find them, you must in general continue them; and you are not at liberty to remit them wholly, because you can afford to lose them; though you may, I presume, in some instances do so, or return them. Custom will, I believe, even justify in some places a fee for baptism, though unusual, and though you are bound to administer the sacraments freely. The fee in general is paid, *not* for baptizing the child, but for churching the woman.

The *double fee* for the burial of out-parishioners should be kept to. It is right in principle: and, but for it, there would be favourite spots for burial, to the detriment of the clergy of the parishes from which the corpse is brought, and the inconvenience of the parishioners and clergyman of the parish to which it is brought. Remember, however, that you cannot enforce a demand for a double fee *after* the burial has taken place. The law does not recognise the right; but it is allowed you to refuse permission to bury any, except the parishioners, (or it may be, the inhabitants of an adjoining extra-parochial district, who may, I believe, claim right of burial

in (the nearest adjoining parish), and you may, therefore, make your own terms for granting the permission *beforehand*, and these terms are by custom, the double fee.

As to the fee for extracts from the Registers, I conceive this may fairly be remitted to your own parishioners, or others, if poor, when the extract is wanted for their admission into benefit societies, or the like; at least, when the parish is not very large, or the applications so frequent as to make it a business to attend to them. It is better to remit the fee altogether in any case, than receive a smaller fee than the customary one; as the latter course may be construed into a precedent, and besides be unfair towards other incumbents.

As to the charge for making or opening a *vault* in the church; if the vault be in an aisle or chancel belonging to a particular family (they having built and repaired the same), you can, I apprehend, charge only for the allowing them to pass through your freehold to such aisle or chancel; but in all other cases you have absolute power of refusal to grant leave to make or open a vault in your freehold, and may therefore make your own terms for granting the permission desired; in doing which you will do well to be guided by the custom of the place or neighbourhood. The same observations apply to the placing *hatchments*, &c. in the church.

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referring to them, and satisfy your successor, that you leave them as perfect as you found them. If there are gaps in them, you will probably find them supplied in copies furnished from time to time to the Registry of the Diocese or Archdeaconry. You may, at all events, as well ascertain the fact, that you may be able to refer applicants for extracts to the Registry, if the originals are defective.

Always be careful in making entries yourself in the registers. They are things of great importance. Take care also to have correct copies of them made every year, as the Act directs. You will obtain the parchments at the Registry, which will be paid for by the churchwardens at the visitation, when they deliver in the copies, which must be signed by *you and them*.

Remember, *you* are custos of them, and should never suffer any persons to inspect or meddle with them, but in your presence. Some persons erroneously imagine that they are under the joint custody of the minister and churchwardens, relying on Canon 70, and Burns' Ecclesiastical Law, under the word "Register;" but by the Act of 1812, they are placed in the custody of the Minister, and appointed to be kept in a well-painted iron chest, either in *his* house (if in the parish), or in the church. Every person, however, is entitled to

see that the entries concerning himself or his children are properly made.

FEES.

As to fees, they are determined by custom. As you find them, you must in general continue them; and you are not at liberty to remit them wholly, because you can afford to lose them; though you may, I presume, in some instances do so, or return them. Custom will, I believe, even justify in some places a fee for baptism, though unusual, and though you are bound to administer the sacraments freely. The fee in general is paid, *not* for baptizing the child, but for churching the woman.

The *double fee* for the burial of out-parishioners should be kept to. It is right in principle: and, but for it, there would be favourite spots for burial, to the detriment of the clergy of the parishes from which the corpse is brought, and the inconvenience of the parishioners and clergyman of the parish to which it is brought. Remember, however, that you cannot enforce a demand for a double fee *after* the burial has taken place. The law does not recognise the right; but it is allowed you to refuse permission to bury any, except the parishioners, (or it may be, the inhabitants of an adjoining extra-parochial district, who may, I believe, claim right of burial

in, the nearest adjoining parish), and you may, therefore, make your own terms for granting the permission *beforehand*, and these terms are by custom, the double fee.

As to the fee for extracts from the Registers, I conceive this may fairly be remitted to your own parishioners, or others, if poor, when the extract is wanted for their admission into benefit societies, or the like; at least, when the parish is not very large, or the applications so frequent as to make it a business to attend to them. It is better to remit the fee altogether in any case, than receive a smaller fee than the customary one; as the latter course may be construed into a precedent, and besides be unfair towards other incumbents.

As to the charge for making or opening a vault in the church; if the vault be in an aisle or chancel belonging to a particular family (they having built and repaired the same), you can, I apprehend, charge only for the allowing them to pass through your freehold to such aisle or chancel; but in all other cases you have absolute power of refusal to grant leave to make or open a vault in your freehold, and may therefore make your own terms for granting the permission desired; in doing which you will do well to be guided by the custom of the place or neighbourhood. The same observations apply to the placing hatchments, &c. in the church.

Strictly speaking, you cannot, I believe, give permission to any persons to make family vaults, or to consider them as their property beyond the term of your incumbency; for thus an avaricious incumbent might dispose of the whole space under his church for ever, for his own sole benefit. Still, however, in all these cases, allowance must be made, if the privilege be not abused; and no incumbent, with gentlemanly feeling about him, would obstinately refuse permission to a family to open what has been considered their vault, or wantonly violate their feelings by opening it himself for the interment of other persons, without their consent.—(See the decision of the Court of King's Bench, in the case of *Bryan v. Whistler*. It is in the *Christian Remembrancer* for July, 1828.)

CHANCEL.

If you are rector, it rests with you to keep the chancel in repair. See that it is done; and do not let the monuments of your predecessors or others in it remain in a dirty condition. Set a good example to your parishioners, by attention to that portion of the sacred fabric which belongs to you; and further, if you can afford it, be not unwilling occasionally to assist them in the repair or restoration of *their* portion. Be *very careful*, however, not to mutilate unneces-

sarily or modernize any ancient or beautiful parts of the building. If you know nothing of ecclesiastical architecture yourself, consult those who do.

Should pews come to be placed over ancient brasses or inscriptions, it would be well to take copies of them first, with a memorandum of their situation. Many curious memorials are, I conceive, now covered in our churches, which might serve, if discovered, to throw light on the history of ancient families and past times.

See that your church is opened every dry day, and that there are lattice-doors, if necessary, to ensure a good circulation of air in it. Look also yourself to the roof, tower, &c., inside and outside, and communicate with the churchwardens, and the Archdeacon, if requisite, so as to keep all in proper repair. If *you* do not take an interest in these things, and show that you do, who will?

PEWS.

Be cautious how you interfere about the pews in your church. Where they are not appropriated by faculty or prescription, the distribution of them belongs to the churchwardens; in whose hands you will, generally speaking, do well to leave it; for, depend upon it, if you interfere in the matter to oblige a friend, you will

run the risk of offending six persons for every one whom you please.—(See on the subject of Pews, Burns' Ecclesiastical Law; Quarterly Theological Review, No. 8, p. 464; and Christian Remembrancer for June and October, 1831: and on the right of disposal of the seats in the *chancel*, whether or no it is to be vested in the ordinary, see correspondence in the Christian Remembrancer, June, July, and October, 1827.)

BELLS.

It has, I believe, been decided, that the bells cannot be rung without the consent of the incumbent. The form of induction seems to imply as much. Nothing can be more remote from propriety, or the primary intention of having bells, than the employing them to celebrate party triumphs, even with the consent of the incumbent.

CHURCH-YARD AND GLEBE.

If you have not sheep of your own, it is well, in a country place, to let your church-yard to some one who will engage to turn sheep into it. You cannot otherwise keep it in decent order, as it is impossible to use a scythe where there are graves; and heavier stock can by no means

be allowed to trample on the graves, and overthrow the tomb-stones. Always keep your church-yard in nice order. It is a respect due to your parishioners, and to the holy offices performed in it. I mean, of course, as far as it belongs to you to do so; as it rests with the parish to keep up the fences of it.

Look also to your GLEBE; and, whether you let it, or keep it in your own hand, see that it is kept in a proper state of cultivation; and if part of it is *wood land*, remember to plant in it from time to time, for the general improvement of it, and the benefit of your successors.

If you have *timber* upon it, this must be held to be for the benefit of the inheritance or fabric; not that it should therefore be suffered to go to decay; but if cut, when not wanted for repairs, the proceeds should be reserved for these ends, and not for the benefit of the individual or individuals, be the corporation sole or aggregate. (See the Law Report in the Christian Remembrancer for February, 1828, vol. x. p. 115.)

BOUNDS.

Look to the bounds of your parish regularly, and see that they are entered accurately and intelligibly in a book, marking, where necessary, the relative bearings or directions of the several marks. When neglected for many years,

there is often no possibility of ascertaining the truth. And, when old persons from adjoining parishes differ in their accounts, there is nothing to be done perhaps, but to draw a give-and-take line. To avoid this difficulty, you should from time to time, notice the marks made by the adjoining parishes, and meet persons from those parishes, as soon as any difference or difficulty occurs.

It is usual in many places for the minister to give something towards the dinner, on occasion of going the bounds. If you do not yourself also attend the dinner, you will yet do well to go the bounds with your parishioners. You will at the same time keep order and make acquaintance with them. You may keep the books and papers, relating to the bounds, in your register-chest. I have found it useful to have a copy of the marks in a small book, to take round with me, leaving the larger one to be corrected and signed when we get home.

A *map* of the parish is highly useful, and it is well worth your while to have one made, if you can afford it, not merely for the sake of your tithe-compositions, but for the assessments generally to the poor, and other rates.

TERRIERS.

See what terriers there are of your parish, in your register-chest, and at the registry of the Archdeaconry. They may be of importance, and it would be well to have official copies of all of them in your register-chest. Terriers are required by Canon 87; but have, of late years, been seldom called for, perhaps from fear of incorrect admissions in them, and they are "strong evidence against the parson." (See Burns' Ecclesiastical Law, v. "Terrier.") You cannot be too careful or particular in drawing them up.

SCHOOLS.

The establishment and management of day-schools must depend upon circumstances; but a Sunday-school is indispensable. Superintend this, as far as you can, yourself; and, to prevent interference, confine yourself to the use of the books on the list of the Society for promoting Christian Knowledge¹.

Be careful not to make the attendance too

¹ The books which I have found most useful are the following, viz.—Spelling Cards; The Child's First Book, Parts I. and II.; Our Saviour's Discourses, Parables, Miracles, &c.; Book of Collects; Catechism broken into Short Questions, &c.; Crossman's Introduction; Trimmer's Abridgment of the Old and New Testaments, &c.

long, or irksome to the children; and do not keep them long together in a standing posture to learn or repeat lessons. Remember, that the Church Service is of itself long for them¹, and that it will answer no good end to make Sunday disagreeable to them.

Do not expect much advance in learning, especially if they have no day-school to go to; but consider, that important good is effected by accustoming the children to attend church, and to behave in a quiet and orderly manner there, and to know and look up to *you*, the clergyman, as their friend and instructor.

Do not mind a little expense, to keep the staff in your own hand. If, for want of assistance and support, you decline having a school, depend upon it, the dissenters will step in, and take the youth of your parish under their care.

Do not be too ready to *give away* Bibles, Testaments, or Prayer-books, to the children. Let them bring to you their pence weekly, and then obtain them for them on the moderate terms of the Society for promoting Christian Knowledge. They will value them much more, and take better care of them.

If your parish is not large enough to require a regular *lending library*, still you will find it desirable to have by you a small collection of

¹ Remember also not to keep them standing too long together, during the Church Service.

books and tracts, for lending, or gratuitous distribution, especially in the winter season. And if you accustom the cottagers to come to you for them, after church, on Sunday, it will ensure their being there.

I venture to subjoin a list of a few of the books and tracts which I have found useful, as a guide, until such time as you become yourself acquainted with the Society's Catalogue.

bp. Jewell's Scripture the Guide of Life.

of Travell's Duties of the Poor.

of The Faith and Duty of a Christian.

The Cottager's Religious Meditations.

of The Cottager's Friend.

of Bishop Porteus on Good Friday¹.

of Waldo's Admonitions for Sunday Schools.

of ——— on the Sacrament.

of Bishop Wilson on Ditto.

of Davys on the Liturgy.

of ——— Offices.

of The Poor Man's Preservative against Popery.

of Bishop Horne's Life of Abel, Enoch, &c.

of Mrs. Trimmer's Tales.

¹ I have found this little tract of service among the dissenters, many of whom, unhappily, are in the habit of neglecting the observance of Good Friday and Christmas-day, because, I presume, the Church has ordained it. I wish none of our own Communion followed their example! I always have enforced the observance of Good Friday in my Sermon on Palm Sunday, and not without effect.

Berens's Christmas Stories. 1841. 12mo. 2s. 6d.
 ——— Village Sermons. 1841. 12mo. 2s. 6d.
 Cheap Repository Tracts, (3 vols.) 1841. 12mo. 1s.
 Cottager's Monthly Visitor, &c. 1841. 12mo. 1s.

PAROCHIAL VISITATION.

If you are placed in a country parish, of moderate extent and population, endeavour early to make acquaintance with every man, woman, and child in it. For this purpose, call at the several cottages, go in, and sit down, if but for three minutes. Let them see that you wish to know them, and take an interest in their welfare; and do not press them exclusively with advice about coming to church, and the like, or remonstrance for *not* doing so, or you will fail of your object, and make yourself an unwelcome visitor.

Take a little book, and write down, in different columns, the houses as they stand, the names of the occupiers, the number of their family, the places where they work, &c. By means of this, you will soon be familiar with all these particulars, and your influence and usefulness will be increased beyond measure, when your cottagers find, on meeting you at any time, that you know all about them. Do not neglect calling also on the farmers, and others of better condition. Be *assured*, civility and attention, on your part, will, *in general*, be duly estimated by them, and not

the less so if they happen to be dissenters, and do not expect it.

I have now arrived at the end of the several hints, noted down by me from time to time. They might easily be extended; but I have been fearful of making my book too large. If to some persons, on the other hand, they appear superfluous, I must say, that I am not aware of having set down *one*, for which I have not, at some time or other, seen occasion. I ought, however, to add, that my experience has been confined to country parishes, with a population not much exceeding one thousand souls; though with such I have now had intercourse, as curate or incumbent, for nearly eighteen years.

THE END.

By the same Author.

I.

A VISITATION SERMON, preached before the Archdeacon of Canterbury in 1825, and printed at the request of the Clergy.

II.

CONSIDERATIONS on some of the more popular MISTAKES and MISREPRESENTATIONS concerning CHURCH PROPERTY.

III.

The COUNTRY CLERGYMAN'S APPEAL to his PARISHIONERS. Third Edition.

IV.

A SERMON on 1 Peter ii. 17. Second Edition.

V.

A FAST SERMON on 2 Chron. vii. 12, printed at the request of the Parishioners.

VI.

A WORD IN SEASON, to Persons desirous of Change.

